A

Condoling Letter

TO

The Cullies:

On Account of the

MISFORTUNES

OF

Isaac Bickerstaff, Esq;

A Prisoner in the K——

On Suspicion of Debt.

LONDON,

Printed and Sold by S. Popping at the Black Raven, in Paternoster-Row.

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TO THE

TATLER, &c.

NOthing is more remarkable in the Nature of Man, and no-thing exposes him more, to the just Satyr of his Fellow-Creatures, the Brute; than that he never fails to commit that Crime himself, which he reproves in another; and never fails Reproving in another, what he commits himself

A Time of Affliction is a Proper Time for Reflection: *In the Days of Prosperity* (Tattling) *rejoyce; but in the Day of Adversity* (Prison) *consider.* Eccles. vii. 14.

It is true, That as no Man is without Sin, and so it is not necessary to the Qualification of a *Censor* of Mankind, that he shou'd be what Human Nature does not afford; *viz.* Spotless and Perfect: But it is certainly necessary, he shou'd be as clear a Man as possible, and especially clear of those particular Follies he reproves. *Cato* was chosen *Censor* of *Rome*, for the Reputation of his own Austerity, and the known Practice of a Rigid Vertue.

And here, Sir, the Word, *Chosen*, seems to throw in another Clause in the Indictment; The Grave and Venerable Office of a Censor, *Anglice*, a Judge and Reprover of Manners, which was in *Rome*, one of the most Honourable Places among the Magistracy, and of Greatest Authority, was always in the Choice of the People, or

at least *Senatus Populusq; Romanus* were their Choosers. But when a Man who has not such Choice fix'd upon him, but (as some say Mr. *Bickerstaff* has done) usurps that Office, and gives himself that Title; besides the Stock of Face requisite to the Usurpation, and besides the Crime of the Usurpation it self; such a Man shou'd have had a special Regard to his own Reputation, and unless he was resolv'd to court the worst of Characters, ought to have been careful to merit the best.

And here we cannot but pay Homage to the Goddess *Fortune*. It is true, you Christians, have Un-Deify'd that Old Dutchess, and giv'n all that former Ages ador'd Her for, to *Providence*, but as for us honest Heathens, we must talk to one another in our own Dialect, and to Mr. *Bickerstaff*, who is now, *he knows*, in his Decrepit Age, it wou'd be very absurd to talk, at this Time of Day, of Turning *Christian*.

I say, therefore, we cannot but acknowledge the Justice of *Fortune*, who

in all her Toſſings and Wheelings of Mankind about the World, obſerves ſtill a certain Law, famous among the Ancients, and which always carries a great Deal of Self-Reflection in it; I mean, *RETRIBUTION*, or, *Lex Talionis*.

Here's Poor Mr. *Bickerſtaff*, it is not many Months ſince he incarcerated honeſt *Partridge*, and laid him, *dead or alive*, in the Earth without any Crime; of which the Living Spectrum of *John Partridge*, which *they ſay*, is all of him, that has ever ſince appear'd in the World, made loud Complaints, proteſted againſt the Injuſtice, and declar'd he receiv'd an Inexpreſſible Injury, having been murther'd a Way that no Man was ever kill'd before; contrary to the known Laws of *Manſlaughter*, and the Laudable Uſage and Cuſtom of *Aſſaſſination*: But the Man complain'd in vain. Mr. *Bickerſtaff*, protected by the *Mob*, continu'd to juſtify the Crime; and to this Day made him no Reparation: But now 'tis come Home to him, and the Al-

ternative is visible: *Fortune* having turn'd her Wheel round, and the True Reverse of Things now appearing; Behold! He that imprison'd *Partridge* in the Grave, is himself bury'd in that worst of Graves, a Jail; as *Partridge* was mercifully admitted to walk about after he was dead, so *Bickerstaff* is kindly suffer'd to *Write* after he is bury'd: *Partridge* had a Death without a Grave, *Bickerstaff* a Grave without Death.

See the Justice of *Fortune* (a Tarling Phrase) Mr. *Bickerstaff* will, I hope, make a good Use of the Observation, and Moralize upon the Subject like a good Philosopher.

Retaliation is a Hint,
The Gods for Mankind's Good appoint,
In which the Circumstances shine,
That Punishment may show the Crime.

Nor is the Case of Poor *Partridge* singly upon your Friend Mr. *Bickerstaff*. But he is desir'd to reflect upon his Treatment of the Author of the

Post-Man, who he unjustly oppreſt in the too Critical Handling a Word in the *Engliſh* Tongue, and very unmercifully treated that Gentleman; when at the ſame Time, the Words, tho' not perhaps ſo Polite, were juſt in Signification, and legitimated by Cuſtom. *The Beſt Judge of Language*: but all this While Mr. *Bickerſtaff* forgat to do a Piece of Juſtice, which no Man of Honour cou'd have ſatisfy'd himſelf in the Omiſſion of; *viz.* To have Own'd, that Mr. *Fonvive* is a Foreigner, and has obtain'd the Juſt Character of Writing the beſt *Engliſh* of any Stranger in *Britain*.

But after all, what ſhall we ſay to Mr. *Bickerſtaff*, if Retaliating Juſtice has ſuffer'd him to talk Nonſence, not ſuch as he reprov'd only; but even worſe, than the Incorrigible Author of the *Flying Poſt*, a Paper, which he ought to have reprov'd, or have let the *Poſt-Man* alone; being remarkable for having neither *Grammar*, *Hiſtory*, or *Geography* in it, and yet written by an Author, that pretends to both, witneſs

one of his Papers lately, which says from *Spain*, "The Marquess of *Rid-*
"*burgh* has oblig'd the *French* and *Spa-*
"*niards*, who besieged *Brigantes*, to
"raise that Siege. — When, *First*, We all know, there is not one *French* Regiment left in *Spain*. *Secondly*, The Town was never besieg'd, only block'd up. *Thirdly*, The Marquess *de Ruburgh* was the very Man, who commanded the Blockade himself. ------ But this, our Censor thought fit to pass, and some worse in the same Nonsensical Paper.

Now, there are two Sorts of General Language in the World: The Language of *our Words*, and the Language of *our Actions*: Our *Words* speak, and our *Deeds* speak; and Wise Men take as much Care to have their Actions speak Sence, as their Tongues; nay, the Nonsence of our Behaviour, is every Jot as ridiculous, and as justly exposes us to Censure, as the Nonsence of our Speech. And is it possible! that Mr. *Bickerstaff*, who has assum'd the Office of *Censor*, *as before*, and expos'd the Nonsence spoken by the *Canes*, the *Snuff-Boxes*,

the

the *Farthingale*, the *Stripe Garters*, &c. Trifles in the Nation's Morals, should himself talk the Nonsence of *Intemperance, Drunkenness, Immense Prodigality*, and *Unaccountable Profusion*.

Pray Sir, Be pleas'd to ask Mr. *Bickerstaff*, a few Questions from me, as a Friend; which, perhaps, in his present Retirement, he may think worth answering, at least, to himself.

1. *Whether it is not palpable Nonsence, for a Man, who has a Plentiful Income, no great Family, no Necessary Expensive Part to maintain, or Charge to support, to run himself in Debt, meerly by Luxury, and Profuse Living?*

2. *Whether a Man of Thought, who can think, is not unsufferable Nonsence?*

3. *Whether Mr. Bickerstaff, who, all Men know, has a large Salary, a Good Profit for Writing; and who has received Large Bounties from the Generous Part of Mankind, could*

could go to the Gate-House, *of any House, for Debt, without being guilty of Great Nonsence?*

4. *Whether on these Accounts, he has not unqualify'd himself, to remove any Man for Nonsence; and ought not by Way of Penance, to confine himself from it, for a certain Time: viz. Till the Happy Day of his own Reformation?*

Mr. *Bickerstaff* has been very diverting of Late, in the Account he has given us of his *State-Barometers*, and his *Church-Thermometers*; and such Kind of Weather-Glasses; and Useful Things they are, indeed, of their Kind; but, I wonder, how he came to make no Mention of a certain *Oeconomical Barometer*, or, *a Family Weather-Glass*: I have been told, the Author of the *Review*, who, they say travell'd up to the *MOON*, brought one of them down in his thinking Engine; and makes some Mention of it, in his Book call'd the *Consolidator*, Pa. 18. Whether that be true, or no, I know not,

not, nor does that Author ſeem to have made much Uſe of it himſelf, as ſhall be told him in it's Seaſon: But, however, as I have ſtudy'd the Thing pretty well, and have made ſome viſible Improvements in this moſt uſeful Engine, I cannot but recommend it to Mr. *Bickerſtaff*, both for his own Uſe, and his making farther Improvements upon --- in his Solitudes; according to the juſt Character of our Country-Men, that we are better to improve than to invent.

The Tube of this Glaſs is of the uſual Size, 32 Inches; the *Liquid* within, compounded of certain Exquiſite Extractions, drawn from the moſt Refin'd Principles, ſuch as *Spirit of Brain*, *Tincture of Thought*, *Salt of Prudence*, and many more, the Rareſt and moſt Admirable Principles in the World. The *Phlegmatic* or *Humid*, is ſometimes *Patriarchal*, ſometimes *Filial*, ſometimes *Conjugal*, ſometimes *Perſonal*; but being mixt together make the beſt Preparation in the World.

The

The Lines to mark the Aſcent or Deſcent of the *Lyne*, are at proper Diſtances, and the Meaſures are this

Madneſs,

Poverty,

Extravagance,

Exceſs or Profuſion,

Waſte,

Generous Liberality,

Plenty,

FAMILY,

Frugality,

Parſimony,

Niggardlineſs,

Covetous,

Sordidly Covetous,

Wretchedneſs or Rich Poverty.

Madneſs.

This

This is so near Mr. Birkenhead's Celestial Weather-Glass, that really it seems a Piece of the Retaliation of *Fortune*, I mention'd before, that he shou'd be suffer'd to forget there was such a Glass as this to be had in the World.

For here he might have seen the just Schemes of honest Oeconomy in the World, How all Wise Men shou'd, and how Fools do manage their Affairs.

Here is the Word *FAMILY* in the Center, which signifies the Man, let his Circumstance be what it will, for every Man is a Family to himself. He is plac'd between *Plenty* and *Frugality*; a Blessed, Happy Medium, which makes Men beloved of all, respected of the Rich, blessed by the Poor, useful to themselves, to their Country, and to their Posterity.

Nor is this lessen'd when the Glass rises one Degree higher, *viz.* To Ge-

neroue

nerous Plenty, which is always joyn'd with *Liberality* and *Charity*, and keeping ſtill within Bounds is a juſt Encreaſe of the former; or, if it falls a Degree, as Prudence and Circumſtances may direct to *Parſimony*, or Good Husbandry.

If it riſes higher than this *Liberality*, it goes to *Waſte*, *Profuſion*, *Exceſs*, and theſe end in *Poverty*, which is *Madneſs*.

If it falls lower than *Parſimony*, it runs down to *Niggardly-Covetous*, *Sordid Wretchedneſs*, which is *Rich Poverty*, and that the Worſt of *Madneſs*.

Now I need not direct Mr. *Bickerſtaff*, to Examine how high his *Family-Weather-Glaſs* has riſen; but muſt humbly recommended it to him, as he is *Cenſor* of *Great-Britain*, whether juſtly or aſſum'd, to give us ſome of the Reproaches due to that Man, who having a plentiful Revenue, and no Family-Charge, profuſely waſts

it

2. What Pity he can expect?

These few Observations, Sir, are humbly recommended to Mr. *Bickerstaff* to take Notice of, or to let alone, as he shall think fit.

Your Humble Servant,

Censor Censorum.

FINIS.